

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 12th September 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.							
	Monthly.			1893.		1893.		
1	Bhārat Pratāp ...	Moradabad ...	Pratāp Krishna ...	For Aug. ...	11th Sept. ...	550 copies.		
2	Khattari Hitkāri ...	Agra ...	Dina Nāth ...	" " ...	12th " ...	500 "		
	Bi-monthly.							
3	Akhtar-i-Hind ...	Amroha (Moradabad).	Mājid Husain ...	5th Sept. ...	9th Sept. ...	128 copies.		
4	Jubilee Paper ...	Lucknow ...	Yāqub Khān ...	1st " ...	8th " ...	300 "		
5	Khurshaid-i-Nānpārā ...	Nānpārā, Bahraich.	Yahyā Ali ...	" " ...	" "		
6	Social Reformer... ..	Jaunpur ...	Wājid Ali ...	" " ...	" "		
	Tri-monthly.							
7	Dabir-i-Hind ...	Agra ...	Amin-ul-dīn ...	1st Sept. ...	12th Sept. ...	45 copies.		
	Weekly.							
8	Agra Akhbār ...	Agra ...	Tajammul Husain ...	7th Sept. ...	10th Sept. ...	230 copies.		

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.	
URDU—(continued).									
Weekly—(continued).									
				1893.		1893.			
9	Agra Punch ...	Agra ...	Ahīd-ul-dīn Beg ...	1st	Sept. ...	9th	Sept. ...	185	copies.
10	Akhbār-i-Klām ...	Meerut ...	Muqarrab Husain Khān.	5th	" ...	12th	" ...	65	"
11	Akhbār-i-Islām ...	Agra ...	Abdul Majid Khān...	8th	" ...	8th	" ...	526	"
12	Alwaqt ...	Gorakhpur ...	Muhammad Sā'id ...	6th	" ...	9th	" ...	660	"
13	Anis-i-Hind ...	Meerut ...	Kishun Sarūp ...	2nd & 9th	" ...	6th & 10th	" ...	625	"
14	Anjuman-i-Hind ...	Lucknow ...	Bishun Lal ...	2nd	" ...	6th	" ...	128	"
15	Azād... ..	Ditto ...	Sajjād Husain ...	8th	" ...	10th	" ...	200	"
16	Cawnpore Gazette ...	Cawnpore ...	Harnām Singh ...	"	" ...	9th	" ...	550	"
17	Colonel ...	Moradabad ...	Banwāri Lal ...	"	" ...	10th	" ...	400	"
18	Dabdaba-i-Qaisari ...	Bareilly ...	Thākur Prasād ...	9th	" ...	11th	" ...	250	"
19	Dabdaba-i-Sikandari ...	Rāmpur ...	Muhammad Husain ...	4th	" ...	6th	" ...	446	"
20	Fitnah ...	Gorakhpur ...	Nizām Ahmad ...	8th	" ...	12th	" ...	500	"
21	Hindustāni ...	Lucknow ...	Gangā Prasād Varmā	6th	" ...	9th	" ...	300	"
22	Kārnāmāh ...	Ditto ...	Muhammad Yāqūb...	2nd	" ...	8th	" ...	275	"
23	Kāyasth Conference Gazette...	Lucknow ...	Dipnarāyan Varma...	8th	" ...	9th	" ...	500	"
24	Matla-i-Nūr ...	Cawnpore ...	Gauri Shankar ...	9th	" ...	12th	" ...	45	"
25	Mauj-i-Narbadda ...	Hoshangabad ...	Abdul Karim ...	8th	" ...	11th	" ...	200	"
26	Mihr-i-Nimroz ...	Bijnor ...	Karīm-ullah ...	7th	" ...	12th	" ...	435	"
27	Nāsīm-i-Agra ...	Agra ...	Jamna Dās Biswas...	"	" ...	8th	" ...	450	"
28	Nāsīm-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	15th, 23rd & 30th, Aug.	" ...	6th & 12th	" ...	117	"
29	Nāsir-i-Hind ...	Agra ...	Muhammad Ali ...	8th	Sept. ...	10th	" ...	40	"
30	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamīd ...	19th & 26th Aug.	" ...	6th & 8th	" ...	168	"
31	Oudh Punch ...	Lucknow ...	Sajjād Husain ...	10th	" ...	9th	" ...	350	"
32	Raī-ul-Akhbār ...	Benares ...	Ghulām Husain ...	8th	" ...	12th	" ...	400	"
33	Riāz-ul-Akhbār ...	Gorakhpur ...	Nizām Ahmad ...	"	" ...	"	" ...	350	"
34	Sitāra-i-Hind ...	Moradabad ...	Banwāri Lal ...	4th	" ...	7th	" ...	150	"
35	Tohfa-i-Hind ...	Bijnor ...	Jairāj Singh ...	6th	" ...	9th	" ...	410	"
36	Tohfa-i-Qādirī ...	Ballia ...	Abdul Qādir ...	2nd	" ...	7th	" ...	128	"
37	Tūtī-i-Hind ...	Meerut ...	Sajjād Husain ...	8th	" ...	11th	" ...	570	"
Daily.									
38	Oudh Akhbār ...	Lucknow ...	Sheo Prasād ...	6th to 12th Sept. ...		6th to 12th Sept. ...		508	copies (including 92 copies taken by Government).
URDU-ENGLISH.									
Bi-weekly.									
39	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	5th & 8th Sept. ...		8th & 10th Sept. ...		441	copies (including 281 copies taken by Government).
HINDI.									
Monthly.									
40	Godharm Prakash ...	Farukhabad ...	Mohan Lal ...	For	Aug. ...	6th	Sept. ...	440	copies.
Weekly.									
41	Almora Akhbār ...	Almora ...	Sadā Nand ...	4th	Sept. ...	7th	Sept. ...	104	copies.
42	Bhārat Jīwan ...	Benares ...	Rām Krishna Varmā	"	" ...	6th	" ...	1,500	"
43	Khichri Samāchār ...	Mirzapur ...	Madho Prasād ...	2nd	" ...	9th	" ...	300	"
44	Nāgri Nīrad ...	Ditto ...	Kashi Prasād ...	31st	Aug. ...	6th	" ...	400	"
45	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth ...	7th	Sept. ...	10th	" ...	500	"
46	Sajjan Kīrti Sudhākar ...	Udaipur ...	Ashyāchālāk Dān ...	4th	" ...	8th	" ...	65	"
Daily.									
47	Hindustān ...	Kālākankar (Partāgarh).	Devi Dayāl Shukla...	6th to 10th Sept. ...		7th to 11th Sept. ...		500	copies.
HINDI-URDU.									
Monthly.									
48	Jēt Samāchār ...	Kagarel (Agra).	Kanhai Singh ...	For	Aug. ...	10th	Sept. ...	650	copies.
Weekly.									
49	Kāshi Pattrika ...	Benares ...	Lakshmi Shankar Misra, M.A.	8th	Sept. ...	11th	Sept. ...	450	copies (including 343 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(continued).			1893.	1893.	
	<i>Bi-weekly.</i>					
50	Jaipur Gazette ... MARATHI. <i>Weekly.</i>	Jaipur ...	Mahávir Prasád ...	2nd Sept. ...	9th Sept. ...	100 copies.
51	Subodh Sindhu ... MARATHI-ENGLISH. <i>Weekly.</i>	Khandwa ...	Lakshman Anant Prayági.	6th Sept. ...	9th Sept. ...	350 copies.
52	Nyáya Sudhá ... GORKHA. <i>Weekly.</i>	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	4th Sept. ...	8th Sept. ...	375 copies.
53	Bhárat Jíwan ...	Benares ...	Rám Krishna Varma	1st & 8th Sept. ...	9th & 11th Sept. ...	500 copies.

I.—POLITICAL AND FOREIGN.

HINDUSTANI.
September 6th, 1893.

1. The *Hindustani* (Lucknow), of the 6th September, in giving an abstract of the proceedings of the meeting which the Hon'ble Sir William Wedderburn, M. P., held in London on the 27th July last to form an *Indian Parliamentary Committee*, observes that what this hon'ble gentleman has done for India since he entered Parliament shows in what a variety of ways a *sympathetic* Englishman can benefit the Indians in a short space of time if he has the will to do so. Mr. Hume was the first example of this, and Sir William has proved himself the second. The writer cannot find words to sufficiently thank Sir William for his efforts on behalf of the Indians, and hopes that, supported as he is by the Hon'ble Messrs. Caine and Dadabhai Naoroji, and if it is the will of God that justice should now be done to India, the time is at hand when full attention will be paid to Indian grievances in Parliament.

Sir William Wedderburn and India.

TUTI-I-HIND.
September 8th, 1893.

2. The *Tuti-i-Hind* (Meerut), of the 8th September, commenting upon the present state of affairs in Hyderabad, says that Sir Salar Jang I, who was regarded as the ablest Prime Minister that the State ever had, happened to make a journey to Upper India and became so much influenced by Sir Sayyid Ahmad Khan there, that he took a special fancy to native servants under the British Government, especially those who dressed like Englishmen, no matter if they did not know English. The result of this infatuation was that those persons who drew small salaries under the British Government were entertained in Hyderabad on Rs. 2,000 or Rs. 3,000 a month, and pitchforked into most responsible posts requiring high literary qualifications and superior intellect. His son and successor, Salar Jang II, was not fit to manage his own domestic affairs, much less to administer a big State like Hyderabad. Sir Asman Jah, who succeeded the latter in the portfolio of the Prime Minister, has a religious turn of mind. He has constructed a handsome building at Ajmere in which *Sufis* (a religious order of Muhammadans) may meet for a religious dance (in honor of the shrine of a saint). He visits the place every year, and expends there large sums of money, which he could much more usefully apply towards helping the thousands of starving widows and orphans in Hyderabad. A succession of such Prime Ministers has been gradually driving the State to its present mismanagement and corruption. The present Nizam is surrounded by intriguers, and most of the important posts are being filled by men more remarkable for their faculty of intrigue than for their intellectual superiority. He has also got about him a number of Urdu poets—the detestable class of men who were the cause of the downfall of the Muhammadan rule in Oudh. He has lately been sanctioning frequent dismissals and appointments in his Government, which according to a philosopher are a certain indication of a declining kingdom. High-sounding titles have been freely lavished on men who do not at all deserve them, and the people's money has been expended like water. A number of men of Upper India who, if they did no good to the State, yet did no harm, have been expelled because they were outsiders. In short, the State is fast drifting to gross maladministration and bankruptcy.

The present state of affairs in Hyderabad.

ODDH PUNCH.
August 10th, 1893.

3. A "Decanni" in the *Oudh Punch* (Lucknow), of the 10th August, facetiously remarks that Mr. Plowden, the Resident, has put up, as it were, a mill at Hyderabad for grinding the Indians. A number of them have already been put into the mill and ground, and others are on the way to it. The European element is gradually being introduced into the Hyderabad Government, and it is very doubtful whether this mixed machinery of Europeans and Indians will work at all smoothly in that State.

Europeans introduced into the Government of the Hyderabad State.

SITARA-I-HIND.
September 4th, 1893.

4. A correspondent of the *Sitara-i-Hind* (Moradabad), of the 4th September, states that the Maharana of Mewar, ill-advisedly dispensing with the services of all outside employes in the Customs Department in that State, has appointed in their place men from among his own subjects, and the result is that there has been a falling-off of three lakhs of rupees in the revenue

The Maharana of Mewar.

from customs in a single year. The Mahārāna is surrounded by bad counsellors and courtiers. He spends his whole time in hunting and other amusements. He does not at all attend to the affairs of the State, and officers high and low are left at liberty to do what they please. Every officer down to the thánadār in Mewar considers himself to be the Mahārāna, and no complaint made against him is heeded. The Mahārāna ought to mend his ways or the British Government may find it necessary to divest him of his powers.

II.—ADMINISTRATION.

5. The *Nasim-i-Agra*, of the 7th September, complains that the North-Western Provinces Rent Act (XII of 1881) has set the landholders and cultivators by the ears, involving them in constant and ruinous litigation and throwing a heavy amount of work on the Revenue Courts.

Nasim-i-Agra.
September 7th, 1893.

The Rent Act, North-Western Provinces.

The elaborate procedure prescribed in the Act for the ejectment of tenants is enough to give one an idea of the luxuriant crop of suits the Act encourages. If the landholder desires to eject a tenant, he must apply under section 36 for service of a notice of ejectment on the tenant. On receipt of the notice the tenant may make an application within 30 days objecting to the ejectment. If the tenant's application is rejected, the landholder has to apply for assistance to eject him. If there are any growing crops at the time of his ejectment, an application has to be made under section 42 for determination of price of crops payable to him by the landholder. If the tenant has made any improvements, he must make an application for compensation under section 44. It appears from the provisions of clause (b), section 96, that all applications above referred to, filed before Revenue Courts under section 95, will be dealt with like suits in Civil Courts, each application being treated as a separate suit. Hence it will be seen that if the tenant objects to the landholder's application for ejectment, three applications are sure to be filed under clauses (d), (e) and (f) of section 95; and in many instances applications will also be made under clauses (g), (h) and (j). If appeals which will be made to the higher authorities be also reckoned, fifteen or eighteen suits arise out of an application for the ejectment of a tenant. The heavy litigation caused by the Act puts the landowning and agricultural classes to a great deal of unnecessary trouble and expense and takes up a large portion of the valuable time of the revenue officers. The procedure of ejectment should be simplified with a view to reduce the number of suits. When an application is made for the ejectment of a tenant, all questions connected with his ejectment, such as the determination of compensation, if any, due to him for improvements, and so forth, should be decided once for all, the application not being finally disposed of until the tenant has been ejected. Ejectments should be made as far as possible when there are no growing crops. If such crops are found to exist in any case, the ejectment should be deferred pending the reaping of the crops. This would save the landholders and cultivators much expense and trouble and curtail the number of suits. If a landholder institutes a suit for cancellation of a lease for the breach of any condition binding on the tenant under section 93, clause (c), and obtains a decree, he cannot eject the tenant at once by execution of the decree, but he must institute a suit or make an application under section 93, clause (b), section 35, or section 36, as pointed out by Mr. H. W. W. Reynolds, C.S., in his Notes on the Rent Act. In Civil Courts a man can ask for several reliefs in one and the same suit; but he can apply for only one relief at a time to a Revenue Court, which leads to an increase in litigation. If a landholder, in a suit to eject a tenant for any act or omission detrimental to the land, also asked for compensation for such act or omission, there could possibly be no harm. What harm is there in entertaining a joint suit for recovery of rent and ejectment of a tenant under section 93, clause (b), or for cancellation of a lease and ejectment of a tenant, and so forth? The present practice is a very inconvenient one and should be changed.

6. A correspondent of the *Oudh Punch* (Lucknow), of the 10th August, received on 9th September, observes that the enhancement of revenue which will be made at the revision of the settlement of land now set on foot in Oudh is sure to prove the ruin of the petty zamindars and result in

Oudh Punch.
August 10th, 1893.

Revision of land settlement, and the petty zamindars in Oudh.

their expulsion from their ancestral homes and estates. The big zamíndárs or talukdárs can afford to curtail their princely expenses and thereby meet the enhancements in revenue; but the petty zamíndárs cannot possibly make reductions in their expenses, which are already on a beggar's scale. They cover their bodies with the coarsest cloth and live on the simplest fare. The higher authorities have no opportunity for meeting these poor landlords, only the leading ones being invited to darbárs, &c., and hence they have no idea of their indigence and distress. The writer therefore earnestly prays Sir Charles Crosthwaite to have a full inquiry made into the incomes and condition of the petty zamíndárs of Oudh before allowing the revenues they pay to be enhanced.

ALIGARH INSTITUTE
GAZETTE.
September 5th, 1893.

7. The *Aligarh Institute Gazette*, of the 5th September, publishes a communication in English and Urdu from Haji Muhammad Ismail Khán, who argues that the serious riots which have occurred this year are due to the interference of Parliament in Indian affairs. Ignoring the fact that India is inhabited by two nations which differ

in race and religion, Parliament has introduced into the Indian administration the principle of government by the majority. The extension of the elective principle to the Indian Legislative Councils and the simultaneous Civil Service Examination Resolution have turned the heads of the Hindus and produced dissatisfaction among the Musalmáns. "It is impossible that the Musalmáns of India can live cowed by the Hindus, or ever accede to their unlawful demands and bear patiently other people's interference with their religious ceremonies. The result of such proceedings will be the occurrence of more terrible and disastrous riots. The only possible remedy for this is, that the people of India should be clearly told that the British Government will always keep an equality in law, and will summarily and severely punish those who trample upon the rights and privileges of any section of the community. It is a matter of great pleasure and satisfaction to know that Musalmáns believe that the British Government will never fail to give them its lawful support; and in this they are quite correct, and we ought to put full confidence in the British Government. If the common people come to know that the Government has passed into the hands of Hindus a terrible conflagration will at once spread from Peshawar to Calcutta, and from the Himalayas to Cape Comorin." In conclusion, the writer observes: "In truth, three points must be always borne in mind and carried into effect in ruling India: (1) the rule that the majority must be followed should be dropped; (2) the rules for election to the Legislative Councils should be so amended as to enable the Muhammadans to elect their own representatives according to their choice; (3) a greater proportion of the English people should always be maintained in the Imperial Civil Service."

GODHARM PRAKASH.
August 1893.

8. The *Godharm Prakash* (Farukhabad), for August, states that Sir Charles Crosthwaite, the arbiter of the destinies of the people in these provinces, went down to Ballia, where he held a large darbár, which the landholders and other respectable residents of the district were invited to attend. The Mahárája of Dumraon, the leading landlord of Bihar, was present at the darbár. The Lieutenant-Governor's speech on the occasion struck terror into the hearts of the Hindus, who felt they were, as it were, about to die from fear. They, being greatly oppressed and having appealed to Magistrates and Commissioners for help in vain, anxiously awaited His Honor's arrival; but he addressed them in such terms as only intensified their grief. Their distress and disappointment on the occasion may be well imagined. His Honor not only blamed the Hindu mob but also declared those respectable Hindu landholders and other *raíses* to be responsible for the riots who are well known for their loyalty to Government and have no prejudice against Musalmáns. Then after republishing from the *Bangvasi* of Calcutta extracts from the Lieutenant-Governor's speech in Hindi at Ballia, the editor observes that the Hindus were much mortified to be told that the disturbances had been instigated by the cow-protection societies. Since the decline of Muhammadan supremacy disputes regarding cow-killing have frequently occurred between Hindus and Musalmáns in different

The Lieutenant-Governor's speech at Ballia, and the cow-protection societies.

parts of the country. The cow-protection societies, far from encouraging such disputes, have been the means of improving the relations between the two sections of the community, inasmuch as many Musalmáns have been induced to appreciate the advantages of the preservation of the bovine species. These societies carry on their operations in a constitutional manner and have nothing to do with turbulent men. Among their resolutions which His Honor considers offensive to Musalmáns, the only one which affects them forbids the sale of kine to them. Men have always possessed full power as to the sale of their own property, but unfortunately Government officers now consider this privilege as a cause of dispute between Hindus and Musalmáns. The cow-protection societies do not buy kine by force nor bring any pressure to bear upon any men in the matter of protection of those animals. If any members of such societies commit disturbances, the societies cannot properly be held responsible for their misdeeds. The Lieutenant-Governor should not be displeased with the societies, which are perfectly loyal to the Government and very popular with the people.

9. The *Nágrí Nirad* (Mirzapur), of the 31st August, referring to the Lieutenant-Governor's speeches at Ballia and Azamgarh, observes that the editor views them with feelings of disappointment and grief. His Honor merely reiterated the sentiments which the *Pioneer*, the mouthpiece of the

NÁGRÍ NIRAD.
August 31st, 1893.

Comments on the Lieutenant-Governor's speeches at Ballia and Azamgarh.

Civil Service, is never tired of expressing in season and out of season. He did not pause to consider what effect his opinion so publicly and firmly declared by him would have on the Hindus and Musalmáns. The District Officers will take advantage of it and it will tend to debar many accused but innocent persons from obtaining justice. He lays the whole blame on the Hindus and is ready to destroy them in his rage. The offenders, whether Hindus or Musalmáns, who disturbed the public peace, and robbed the property or broke the heads of peaceful citizens, deserve no mercy and should be severely dealt with. But care should be taken that the officers in their zeal to bring the offenders to justice do not punish the innocent and do not hang a man for stealing a cucumber according to the native proverb, i.e., do not sentence petty offenders to heavy punishments. The authorities should not accept a one-sided version of the story, but should hear both sides and hold the balance evenly between the two sections of the community. A thorough inquiry should be made into the origin of the disturbances in Bareilly and Azamgarh, and the District Magistrates who encouraged the disputes by their foolish proceedings should not be allowed to go scot-free.

10. The *Ants-i-Hind* (Meerut), in its issues of the 2nd and 9th September, advertent to the late religious riots in the North-Western Provinces, blames the Musalmáns for sacrificing cows at the last Bakr Id in more places than they did in previous years and thereby wounding

ANTS-I-HIND.
September 2nd and 9th, 1893.

The recent religious riots in the North-Western Provinces, and Sir Charles Crosthwaite.

the religious feelings of their Hindu brethren, and the Hindus for taking the law into their own hands, under religious excitement. But as both the Musalmáns and the Hindus, labouring under religious infatuation, happened to go wrong, it was the duty of the authorities to make an example of the offenders, but not to bear down upon and repress one community altogether while leaving the other even without a rebuke and thereby giving them countenance. It is a general complaint in Bareilly and Ballia that the District Magistrates of those places were not at all able and judicious men. They acted with preconceived bias. They disgraced respectable men by compelling them to put on a constable's uniform. They sided wholly with one community and punished innocent men. What was worse still was, that the Lieutenant-Governor, acting on the advice of these very Magistrates, who had acted partially, himself followed suit, ascribing the riots to the actions of the *Gaurakshini Sabhas* or cow-protection societies, the educated Hindus, and the zamíndárs, Rájas and Mahárájas whom he had invited to the darbár he held at Ballia. The editor has seen the rules of many a *Gaurakshini Sabha*, but in none of them has he found a crusade declared against Musalmáns. They of course enjoin upon Hindus the protection and preservation of the cow, which serves them so usefully in so many ways. As regards the educated Hindus, His Honor took care not to mention any names. The editor would certainly have been glad to hear an educated

Hindu named, tried, and in case of conviction severely punished. Again, though it cannot be positively asserted that not a single zamindár took part in the riots, it was not politic on the part of Sir Charles Crosthwaite to call them *rebels* in a body. His Honor's speech at Ballia has caused widespread discontent among the people. His Honor ought to have pondered awhile before he allowed himself to be led by the very officers who had proved themselves quite unequal to the emergency, and were interested in suppressing the truth. If after the riots His Honor had removed all these officers from the districts where the riots had taken place, and substituted able and considerate men in their place, he would have got at the real facts and acted accordingly. Is it not downright despotism that Babu Parmeshri Narain, a respectable ráis and zamindár, should be punished with imprisonment on the evidence of three low, vulgar fellows, and his mukhtár be arrested while asleep? There is no provision in the Legal Practitioners' Act prohibiting a legal practitioner from defending a person prosecuted by the District Magistrate. A District Magistrate who sanctions such proceedings is not expected to communicate the true facts to His Honor. His Honor ought, under the circumstances, to take special care to obtain reliable information about the riots. He ought to select very able and tried officers and send them to the disaffected districts, so that, though the fate of those innocent persons who have already been punished, is sealed, others who are already or may hereafter be accused of implication in the riots might not be unjustly punished. His Honor ought to remember that the people over whom he rules stand to him in the relation of son to father, and he should feel their troubles and miseries as his own. Again, since His Honor's speech tended to show his displeasure against Hindus, even those British officers who till then had thought well of the Hindus seem to have become ill-affected towards them. But it is quite natural: "When the King lays a grasping hand on (even) half an egg, his soldiery kill and roast a thousand birds." The editor must not be understood to say that the offenders, whether Hindus or Musalmáns, should not be punished; they ought certainly to be punished and severely too; but all that he earnestly requests His Honor to do is to see that they are punished by just Magistrates who look upon Hindus and Musalmáns alike.

HINDUSTÁNÍ.
September 6th, 1893.

11. The *Hindustáni* (Lucknow), of the 6th September, adverting to the late Hindu-Musalmán riots in various parts of the country,

Comments on the late Hindu-Musalmán riots.

says that some Hindu newspapers, in order to stop the recurrence of these religious outbreaks, absurdly propose that the slaughtering of cows should be prohibited altogether in India. Those who recommend such a step would seem to be labouring under the delusion that Hindus alone inhabited this country. On the other hand, some Musalmán newspapers make an equally foolish suggestion that the Hindus should be put down with a strong hand in all those localities where they are numerically stronger than the Musalmáns. Such a proposal must emanate from those who fancy that there is no power higher than Sir Charles Crosthwaite, and that consequently partiality will invariably be shown them in everything they desire. Both these proposals are foolish, proceeding from the fevered brains of religious enthusiasts. Again, there are other newspapers conducted by Anglo-Indians, who, enemies as they are of the political progress of India, desire in their heart of hearts to keep the Hindus and Musalmáns at loggerheads and, thinking it a good opportunity for sealing the fate of the National Congress, have the audacity to hold it responsible for the Hindu-Musalmán riots. If the National Congress has done anything it has effected a *union of hearts* without distinction of colour and creed, though it be only among a small number of men. Let anybody peruse the resolutions passed at the National Congresses and then say if he smells anything savouring of schism or discord in any one of them. The *Pioneer*, without first endeavouring to make itself acquainted with the real facts, charged the Hon'ble Mr. Yajnik with inciting the Hindus against the Musalmáns at a meeting he held at Bombay. Leading members of the Musalmán community, such as Mr. Amir-ud-din and Mr. Rahmat-ullah, have, on the other hand, positively declared in the newspapers that the Hindu meeting in question was convened with the purpose of preserving the peace and not with a view to breaking it, and that the riots were simply the work of the ignorant masses. When the *Pioneer* therefore makes such misrepresentations as the Bombay riots having been brought about by the action of the Hon'ble Mr. Yajnik and Mr. Khem Das, its object is simply to stir up religious feelings among

the Musalmáns of these provinces. All the riots that have lately taken place were surely the work of the ignorant masses of both the Hindu and Musalmán communities, and no educated Hindu or Musalmán took part in any of them. Has any distinguished graduate or an educated ráis, whether Hindu or Musalmán, been arrested and sent to a lock-up or jail in Bombay on account of taking part in the riots there? Two Hindu ráises have no doubt been arrested in connection with the riots at Azamgarh, but it is notorious that the educated Hindus in the North-Western Provinces have at the present time incurred the displeasure of the authorities. It is surely an unwarranted assumption to hold *educated* Hindus or Musalmáns responsible for the riots. Education no doubt gives a sense of liberty, but it certainly diminishes religious prejudices and enthusiasm and never increases them. Education is therefore a panacea for restraining the Hindu and Musalmán masses from falling out with each other on slight religious provocation or fancied outrage. And as education is already radiating in all directions it is unreasonable to suppose that religious riots would go on increasing: on the other hand, there is every probability of their becoming less and less frequent as time goes on and education is disseminated.

12. The *Almora Akhbár*, of the 28th August and 4th September, states that the slaughter of kine is the most fruitful source of religious disputes and cannot be put a stop to a day too soon. If Government did not act with perfect impartiality in settling such disputes and prevent one section

ALMORA AKHBÁR.
August 28th and
September 4th, 1893.

The same.

of the community from wounding the feelings of the other, general anarchy would again break out as in 1857. Discord has been the curse of this country. The internecine quarrels among the old Hindu Rájás facilitated the conquest of the country by Musalmáns, and again the wars between the Musalmán and Hindu Chiefs have placed them under the rule of the British, who have quietly deprived the country of its riches just as a skilful snake charmer relieves a snake of its gem. It is a pity that the two sections of the community have not yet become alive to the disadvantages of disunion and only are too ready to break each other's heads. The Musalmáns let slip no opportunity of giving offence to Hindus, and Government has little desire to remove the cause of animosity between them. The Bombay riots show that if their mutual relations were allowed to get still worse, the country would ere long be utterly ruined. Those riots were wholly due to Muhammadan aggression.

13. The *Azád* (Lucknow), of the 8th September, in commenting upon the Resolution of the Local Government regarding the Azamgarh riots, observes that after making a personal inquiry the Lieutenant-Governor has come to the conclusion that the riots were mainly due to the

Azád.
September 8th, 1893.

Comments on the Resolution of the Local Government regarding the riots in Azamgarh.

operations of the cow-protection societies; that influential men, who ought to have prevented the disturbances, neglected their duty; that Mr. Dupernex, though a very junior officer, acted with great judgment and firmness; and that the principal offenders are the men who forcibly interrupted the sacrifices. No unprejudiced person will hesitate to accept the conclusions arrived at by His Honor. The short-sighted policy pursued by the cow-protection societies has not only made them responsible for the serious disturbances in Azamgarh, but has also defeated the praiseworthy objects they had in view. Even if the proceedings of the local authorities were condemned to be objectionable to some extent, as has been done in some quarters, the societies in question must come in for a large share of the blame. The Resolution, however, does not show that Sir Charles Crosthwaite's inquiry was a thorough one and resulted in any important discoveries. His Honor went down all the way from Naini Tal to Azamgarh to find out the real causes of the disturbances, but contented himself with the discovery that the cow-protection societies were answerable for them. He should have endeavoured to find out the causes which have brought those societies into existence, and the facilities which encouraged them to commit such deeds of violence. The authorities cannot be exculpated from blame on the ground that they did not receive full information. It is the paramount duty of the rulers to maintain peace and protect the lives and property of the people, who pay heavy taxation therefor, and it behoves the people to assist the rulers in the performance of that difficult task. The officers at Azamgarh are said to have adopted various measures with a view to avoid disturbances, but apparently those measures were not very successful. Like the Lieutenant-Governor's

speeches at Ballia and Azamgarh, his resolution is marked by an important omission. He rebuked the cow-protection societies and influential landholders who did not give timely notice of the coming storm to the authorities, and extolled Mr. Dupernex and the police, but did not say a word in praise of those Hindus and Musalmáns who assisted the officers in suppressing the riots. He need not have distributed khilats like the Governor of Bombay, but at least their services should have been acknowledged. The editor approves of his proceedings, so far as they go, but they cannot be considered to produce any permanent effect.

RAHBAR.
September 8th, 1893.

14. The *Rahbar* (Moradabad), of the 8th September, states that Lord Harris may have been guilty of negligence at the time of the occurrence of the Bombay riots; but some of his proceedings since the suppression of the riots are highly commendable. He bestowed khilats on several Hindus and Musalmáns who endeavoured to restore good feeling between the two communities. On the other hand, Sir Charles Crosthwaite insulted the Hindus in darbars and even called them rebels. Unquestionably His Honor is more just and sympathetic than His Lordship!

Lord Harris, Sir Charles Crosthwaite and the riots.

SITARA-I-HIND.
September 4th, 1893.

15. The *Sitara-i-Hind* (Moradabad), of the 4th September, publishes an extract from the letter of an old Anglo-Indian friend, in which the latter, referring to the late riots in these provinces, says that the present Government is not at all equal to the task of appeasing the disaffection and bad blood that the recent disturbances seem to have stirred up throughout the province. What the cry of greased cartridges did in 1857, the cry of cow-slaughter might do in 1894. The only way to restore peace, the writer thinks, is to confiscate the property of the people in each village where riots took place, to punish the rioters with transportation for life, and to hang those convicted of serious offences in connection with the riots.

The late religious riots.

MAUJ-I-NARBADDA.
September 8th, 1893.

16 The *Mauj-i-Narbadda* (Hoshangabad), of the 8th September, observing that neither the Hindus nor the Musalmáns can gain anything by cutting one another's throat under a blind religious zeal, says that they had better be reconciled and become one another's helpers again, as they have until lately been for the last eight centuries. Their recent disputes have made numbers of widows and orphans and sent a goodly lot of the disputants to jail, whilst others are now to bear the cost of extra police quartered on them. The Hindus ought to see that it will redound more to their credit and good sense to take steps now to prevent men being slaughtered in religious disputes, rather than prevent the slaughter of cows and thereby lead to human bloodshed.

RIYAZ-UL-AKHBAR.
September 8th, 1893.

17. The *Riyaz-ul-Akhbar* (Gorakhpur), of the 8th September, publishes in its supplement a dirge in Persian by one Muhammad Faruq, who in bitter lamentation says that the Hindus most unjustly murdered the Musalmáns and committed other atrocities on them at various places in the Azamgarh district, and appeals to Europeans and others to see what the Hindus have done to the Musalmáns under the cloak of protecting cows.

GODHARM PRAKASH.
August 1893.

18. A correspondent of the *Godharm Prakash* (Farukhabad), for August, states that a disturbance was sure to take place at Jahanaganj, Azamgarh district, on the day of Bakr Id, but that it was avoided, as Munshi Bhup Sarup, Deputy Collector, and Babu Jawahir Singh, Police Inspector, went there on the day preceding the Id and induced the Musalmáns not to kill cattle. Ten days after the Id, Kali Charan Rai instigated the Muhammadan weavers to charge several persons with having interfered with their sacrifice and forcibly deprived them of their buffalo, with the help of a large mob. Shiva Ghulam Rai and two other persons were taken into custody, but were let off after 16 days, without being required to give any evidence. The cow-protection society was put to an expense of Rs. 309-10-0 on account of their defence. Babu Jagdeo Bahádur Singh of Nagra, who had been arrested, was released on bail for Rs. 400 on 29th June. The writer accuses Basdeo Narayan Singh, Mathura Singh, &c., of giving false evidence against Babu Jagdeo Bahádur Singh, and calls them cow-killers.

Riot cases, Azamgarh.

19. The *Alwaqt* (Gorakhpur), of the 6th September, says that the complaint made by the *Hindustani* as to innocent persons being arrested at Azamgarh in connection with the late riots, is not quite justifiable. Some innocent persons are very likely to be punished on such occasions, as the officers, with all their care, cannot distinguish between the innocent and the offenders. Government is perfectly justified in interfering with the cow-protection societies, which it thinks create bad blood between the two communities, in the present state of popular feeling. Exception has also been taken by some Hindu newspapers to the fine inflicted on a Hindu mendicant for delivering a lecture and exhibiting a cartoon in connection with cow-protection. Such lectures are doubtless calculated to embitter the feelings between the two communities and should be discouraged. In order to allay the popular excitement it is necessary that Hindus and Musalmáns should hold joint meetings with a view to promote amity and concord.

ALWAQT.
September 6th, 1893.

Alleged persecution of Swami Bráhma-
manand by the police.

20. The *Hindustani* (Lucknow), of the 6th September, says that Swami Bráhma-manand, who was fined Rs. 200 for delivering a lecture on the protection of cows, and exhibiting a picture of that animal at Bahraich, is being systematically persecuted by the police. From Bahraich the Swami proceeded to Gonda, and was at once called upon by the police to leave that district. When he was thus forced to leave Gonda he went to Lucknow, but there too the police dogged his steps so persistently that the Arya Samájists, with whom he had put up, did not think it safe to allow him to stay on with them, and felt obliged to politely ask him to be gone. Now, on what grounds do the police hunt down the Swami in this way? If he is an unpunished offender, a warrant should be issued for his arrest, and he be secured; if not, there is no earthly justification for harassing an innocent recluse. Does it not prove partiality and bias on the part of a Christian Government to wrong and persecute a Hindu preacher in so cruel a way and thereby unnecessarily create panic in the Hindu community? Such a proceeding is decidedly opposed to the principles of good government, and the editor hopes His Honor the Lieutenant-Governor of the North-Western Provinces and Oudh will never tolerate this.

HINDUSTANI.
September 6th, 1893.

Fine imposed on Swami Bráhma-manand
for exhibiting a cartoon.

21. The *Akhbár-i-Álam* (Meerut), of the 5th September, in referring to the fine imposed upon Swami Bráhma-manand for exhibiting a cartoon at Bahraich, asks whether it was judicious on the part of the Swami to put up to public view a picture which admitted of an interpretation provocative to the Musalmáns. Hindus and Musalmáns ought to see how very critical is becoming the condition of the country they both live in owing to their religious disputes. It is high time that they settled their differences and renewed their former amity, turning a deaf ear to evil counsellors and ill-disposed reformers.

AKHBÁR-I-ÁLAM.
September 5th, 1893.

The same.

22. The *Rahbar* (Moradabad), of the 8th September, states that Swami Bráhma-manand has been fined Rs. 200 by Mr. Gibson, the Magistrate of Bahraich, for exhibiting at a public meeting a picture of a cow, on the different parts of whose body were depicted figures of Hindu gods. The cow is threatened with death by a demon having the head of a boar, but is protected by a god. Mr. Gibson is of opinion that the demon is intended to represent Musalmáns, and that the picture is consequently offensive to them, although two Musalmán witnesses for the prosecution deposed at the trial that the picture was not offensive to Musalmáns. Varáh, one of the divine incarnations, had the body of a man and the head of a boar, and there is a temple of Varáh at Pushkar. In the pictures given in the illustrated edition of Tulsi Das' *Rámayan* some demons have the head of a boar, and such demons are frequently referred to in the *Mahábhárat* and the *Puranas*. European officers like Mr. Gibson might as well order the temple at Pushkar to be demolished and the publishers of the books above referred to punished. Nothing could be more reprehensible than that an officer should identify himself with one section of the community and persecute the other.

RAHBAR.
September 8th, 1893.

RYÁS-UL-AKHBA.
September 24, 1893.

Alleged illegal proceedings of the cavalry, and rumours regarding threatened attacks by Hindus, Azamgarh.

23. The *Riyás-ul-Akhbár* (Gorakhpur), of the 8th September, on the authority of an Azamgarh correspondent, complains that the inhabitants of Man and Kopa are exposed to heavy losses from the highhanded and illegal proceedings of the cavalry. The Khatiks' pigs and Julahas' fowls are plundered wholesale by sawars; the Julahas are not paid for cloth bought from them, and hundreds of bighas of standing crops have been eaten up by horses. Of the Hindu rioters, two thousand men were marked out for prosecution, of whom 225 have already been convicted; warrants and summonses have been issued against the rest. Hitherto the courts have been engaged in trying the common rioters, but now they have to deal with the leaders, who have been discovered and will be brought to justice. Excitement still appears to prevail among the Hindus, and rumours of threatened attacks by them on villages are afloat. Mubarakpur has been threatened, but the Musalmáns of that village are prepared to give a warm reception to the assailants.

TOHFA-I-QADIRI.
September 2nd, 1893.

The present state of affairs at Ballia.

24. The *Tohfa-i-Qadiri* (Ballia), of the 2nd September, is glad to say that all the important matters of dispute between the Hindus and Musalmáns at Ballia have now been amicably settled by the exertions of the district authorities and Maulvi Shaikh Abdus Samad, a municipal member. The only resultant evil of the late ill-feeling between the two great communities that still remains unrectified is the case of one Babu Jit Singh, Khatri, a cloth broker, who has been excommunicated by his castefellows, and is not being allowed to practice his profession, on account of his having taken part in the last Moharram processions at Ballia. Though it is a small matter in itself, yet it serves to keep alive the memory of the recent disputes, and the authorities ought to see that this matter too is satisfactorily settled.

HINDUSTÁNÍ.
September 6th, 1893.

Seizure of the papers of the cow-protection society at Ballia.

25. The *Hindustáni* (Lucknow), of the 6th September, prefacing that its editor is neither a member of, nor ever sympathised with, any cow-protection society, because he thinks such societies are calculated to do more harm than good to the cause they are founded to subserve, strongly condemns the proceedings of the district authorities of Ballia in issuing a warrant for the seizure of the papers of the local cow-protection society, and making over the papers seized to one Munshi Ewaz Ali, a Deputy Collector, to examine them to see if they contained anything against the Musalmáns. If it was at all desirable to examine the papers of the society, they might have been secured by His Honor while at Ballia, and made over to a mixed committee of Hindus and Musalmáns to examine their contents: but under the present arrangement what guarantee is there that no fresh (forged) papers indicting the Hindus will be introduced into the papers seized from the cow-protection society? Proceedings like these on the part of the district authorities are more likely to increase the discontent of the people than to establish peace and amity among them.

NASIM-I-AGRA.
September 7th, 1893.

Threatened outbreak of a religious riot at Agra.

26. The *Nasim-i-Agra*, of the 7th September, states that the Bombay riots created a sensation and were warmly discussed at Agra for some days. A few days preceding the Chehlum and the Janm Ashtmi alarming rumours got currency regarding an impending collision between the Hindus and Musalmáns, and some Maulvis, who were strangers, were to be found preaching every day to large audiences of Musalmáns. The energetic and shrewd Magistrate was on the alert and at once convened a meeting of influential Hindus and Musalmáns at the Town Hall, on whom he impressed a sense of the advantages to be derived from a life of harmony and concord, and told them that he had taken precautions to obviate all causes of friction between the two sections of the community. The *raíses* present assured him of the existence of good feelings between them. Next day a contingent of European troops accompanied by artillery marched through the principal streets, which had the desired effect. The Chehlum and the Janm Ashtmi festivals passed off without a hitch, some respectable Hindus being present with the Musalmán processions on Saturday and some respectable Musalmáns with the Hindu processions on Sunday and Monday. All honour is due to the vigilant Magistrate for the maintenance of peace and order.

27. The *Kārnāmah* (Lucknow), of the 2nd September, on the authority of

KARNĀMAH.
September 2nd, 1893.

Establishment of a cow-protection society at Haidargarh, Bara Banki district.

a correspondent, complains that the Azamgarh and Bombay riots appear to have had no effect on the Hindus of Haidargarh in the Bara Banki district, who met together on 13th August under the auspices of Munshi Rām Charan, Bhargava, Tahsildār, the Naib Tahsildār and Lāla Hazari Lāl, Mahājan, to arrange for the establishment of a cow-protection society. No Musalmān was admitted to the meeting, where the figure of a cow and that of a butcher armed with a large knife were placed. A Pandit who addressed the audience enjoined the protection of kine from Musalmāns, declaring that a Hindu who saved a single cow was sure of admission to heaven. He was supported by the Tahsildār and the Naib Tahsildār, who appealed for subscriptions, and Rs. 250 were at once collected. Even those cultivators who received *takāvi* or advances for agricultural purposes from the tahsīl were required to contribute to the fund. Any cows auctioned through the tahsīl were sold to the society at low prices. The police reported the matter to the District Magistrate and Superintendent of Police, pointing out that the society would sow the seeds of discord between the two communities, if not checked. Those two officers went to Haidargarh on 20th August and made an inquiry. The Magistrate expressed his displeasure at the Tahsildār and the Naib Tahsildār taking part in the meeting of the 13th August. It was found that since the arrival of the present Tahsildār at Haidargarh all the kine sold at the tahsīl had been made over to Hindus for nominal prices, and the Nazir was suspended. Final orders have not yet been passed by the Magistrate. The Government offices in the district are manned almost entirely by Hindus and there is not a single Musalmān official at the Haidargarh tahsīl.

28. The *Colonel* (Moradabad), of the 8th September, represents the cow-protection society as a corpulent man held by the *London Times* and the Lieutenant-Governor of Bengal by the arms, while Sir Charles Crosthwaite saws away his legs.

COLONEL.
September 8th, 1893.

Condemnation of the cow-protection society by the *London Times*, and the Lieutenant-Governors of Bengal and the North-Western Provinces.

29. The *Godharm Prakāsh* (Farukhabad), for August, publishes a communication from a correspondent at Hazaribagh, who complains that Rāja Narayan Singh allows thousands of kine to be sold to butchers at the cattle fair held at Chatra in his estate during the Dasehra, a tax of one anna being paid him for each animal sold. The writer

GODHARM PRAKĀSH.
August, 1893.

Rāja Narayan Singh and other landholders in Hazaribagh, Bengal, rebuked for their indifference to the protection of kine.

expresses regret that owing to the comparatively small income which the Rāja derives from the sale of cattle, he, though a Kshatri, takes no steps for the protection of kine. There are other Kshatri Rājas in that part of the country who are equally indifferent to the matter. It is to be hoped that, being members of the proud Kshatri race, they will mend their ways.

30. The same paper publishes the proceedings of a meeting of the cow-protection society of Shimaria, Hazaribagh, held in the Hindi month of Asarh. The rules framed by the meeting prohibit the sale of cattle to butchers, urge the payment of annual subscriptions of from one anna to one rupee by every Hindu family, contribution of donations at births, marriages and other such occasions, and the setting apart of *chutki* or a handful of grain from the daily food, and call upon caste panchaits to punish those men who do not observe the rules.

Rules of the cow-protection society at Shimaria, Hazaribagh, Bengal.

31. The *Riyāz-ul-Akhbār* (Gorakhpur), of the 8th September, publishes the proceedings of an influential public meeting held at the Gorakhpur Town Hall on 26th August to consider the advisability of forming an association, composed of respectable Hindus and Musalmāns, to

RIYĀZ-UL AKHBĀR.
September 8th, 1893.

Establishment of an association to promote concord between Hindus and Musalmāns in Gorakhpur.

promote unity and concord between the two communities. The meeting resolved to establish such an association. Rae Bahādur Durga Prasād being appointed President, Khān Bahādur Safdar Husain Khān and Munshi Muhammad Khalil Vice-Presidents, Babu Mohan Singh, Secretary, and Maulvi Muhammad Muhibullah, Joint Secretary.

HINDUSTANI,
September 6th, 1893.

32. The *Hindustani* (Lucknow), of the 6th September, complains, on the authority of a communication published in the *Indian Mirror*, that although no riots had taken place at Ghazipur, the District Magistrate sent for troops and quartered the soldiers in batches of twos and threes on the houses of the rāises, to their great inconvenience and disgrace. Of these a Hindu rāis is said to have lost property worth Rs. 2,000 during the time the sepoys remained his uninvited or forced guests. By what law or rule, it is respectfully asked, were these sepoys quartered on the houses of the rāises? It was all highhandedness and despotism pure and simple. But it is so opposed to the spirit of British law and justice that it cannot be conceived to have been resorted to by the orders of the Local Government itself.

Soldiers quartered on the houses of rāises at Ghazipur.

RIYAZ-UL-AKHBAR.
September 8th, 1893.

33. A correspondent of the *Riyaz-ul-Akhabar* (Gorakhpur), of the 8th September, states that lately some fifty boys living in Narhi, Ghazipur district, assembled at a place outside the town and divided themselves into two parties, one party representing Musalmāns and the other Hindus. The former caught hold of a rat, which was held to represent a cow, and set to work to sacrifice it in orthodox Muhammadan fashion. The other party remonstrated, and a fight ensued, in which sticks were freely used. Some boys were killed and others wounded, the so-called Muhammadan party proving victorious. Mr. Lambe, the District Magistrate, had the boys arrested and whipped. This incident is a good index to the feelings of adult Hindus in the village.

Alleged fight among some Hindu boys intended to represent quarrels between Hindus and Musalmāns about cow-sacrifice at Narhi, Ghazipur district.

RIYAZ-UL-AKHBAR.
September 8th, 1893.

34. The *Riyaz-ul-Akhabar* (Gorakhpur), of the 8th September, advertizing to the appointment of Government pensioners as Sub-Registrars, observes that the registration work being of an important kind, it could not be entrusted to any and every man who had not been previously tried in a responsible post or was not a man known to be respectable and honest. Under the Muhammadan rule, this work was entrusted to Kazis, and the Tahsildārs have till lately been attending to it under the British Government. The Tahsildārs, however, having their own special duties to discharge, could not attend to the registration work properly and to the satisfaction of the people. No separate appointments, however, could be made for the work, the income from that source being small, and the Government wisely hit upon the plan of appointing its tried pensioners to do the registration work on small salaries, which could not be acceptable to qualified, respectable and honest men who had to depend solely on the emoluments of the post for their maintenance. Again, all Government servants when retired on pension are not invariably unfit for further service, for all of them are not necessarily pensioned off because incapacitated for work, but because they have completed the period ordinarily prescribed for service. Very many Government pensioners are Honorary Magistrates, whose duties certainly require greater pains and labour than those of a Sub-Registrar. The work of a Sub-Registrar is comparatively much lighter. He is specially to see that no document that has been fraudulently executed is registered. And this he obviously can do much better if he is a resident of the place where he holds the office than if he belongs to another place and has no local knowledge. Each and every Government pensioner will not, of course, do for the Sub-Registrar's post, and the authorities ought to take care in making their choice.

The appointment of Government pensioners as Sub-Registrars.

NYAYA SUDHA.
September 4th, 1893.

35. The *Nyaya Sudha* (Nagpur), of the 4th September, expresses deep regret and sorrow at the premature demise of the Honble Mr. Justice K. T. Telang, M. A., LL. B., C. I. E., of the Bombay High Court, and gives a brief account of his career, praising him for his great abilities, talents and liberality, and representing his death as a national loss. (The *Subodh Sindhu*, Khandwa, of the 6th September, expresses grief at his death, praising him for his good qualities.)

Death of Mr. Justice K. T. Telang.

III.—POST-OFFICE AND RAILWAY.

36. A correspondent writing to the *Oudh Punch* (Lucknow), of the 10th August, received on the 9th September, is glad to say

Mr. Stewart-Wilson, the Officiating Postmaster-General, North-Western Provinces and Oudh, and his clerks.

that the complaints made in that journal of the fines frequently imposed on his clerks by the Officiating Postmaster-General, North-Western Provinces and Oudh,

have had the desired effect on that officer, whose heart melted at last and he remitted the fines he had imposed in the month of July last, delivering a short speech at the same time to the effect that he was neither a tyrant nor a despot, but that he simply wanted his subordinates to do their work with care and promptitude. The writer, who is an employé in the Postal Department, expresses his thankfulness to Mr. Stewart-Wilson for the remission of the fines, and says on his own behalf and on that of other postal clerks that they are ready to work from morning till evening (if necessary), but that they cannot bear fines, finding it hard to have their salaries cut down every now and then.

OUDH PUNCH,
August 10th, 1893.

37. The *Anis-i-Hind* (Meerut), of the 2nd September, states that a friend of the editor, travelling by rail from Hardoi to Meerut,

Complaint against Hindu water-bearers at the railway stations between Khurja and Meerut.

found that the Hindu water-bearers at the stations between Khurja and Meerut do not properly supply water to the passengers. When a passenger train

arrives at the station, the water-bearer moves from his place slowly to the train and by the time he has served water to the passengers in a few carriages the train starts, and the poor passengers in other carriages are left crying for water. These water-bearers generally render private service to the Babus of the stations in question, and hence the latter overlook their laziness in supplying water to passengers. The railway guards and other higher authorities had better keep an eye on the Hindu water-bearers and make an example of a few of them found negligent or sluggish in the performance of their duty.

ANIS-I-HIND,
September 2nd, 1893.

IV.—LOCAL AND MISCELLANEOUS.

38. The *Cawnpore Gazette*, of the 8th September, being given to understand that Fateh-ud-din, the Sub-Inspector of Police, Bithur,

Editor of the *Cawnpore Gazette* prosecuted for libel by Fateh-ud-din, Sub-Inspector of Police, Bithur, Cawnpore district.

has instituted a prosecution for libel against the editor, urges that the Sub-Inspector may be transferred from Bithur, otherwise the editor will experience difficulty in obtaining evidence against him. The editor

thinks that if the Sub-Inspector were removed from Bithur, he would be able to prove all his statements reflecting on the Sub-Inspector.

CAWNPORE GAZETTE,
September 8th, 1893.

39. The *Colonel* (Moradabad), of the 8th September, publishes some Urdu love verses some of which are rather obscene in their sense.

Obscene verses in the *Colonel*.

COLONEL,
September 8th, 1893.

ALLAHABAD,
The 16th September 1893.

} PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

YAW, H. C. 1964-1965. 221. 1964-1965.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf from an old book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A prominent dark horizontal band is visible near the bottom edge, which could be a shadow or a stain. There is no text or other markings on the page.